

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 34, Vol. XLIII.

Monday, August 22, 1881.

Price One Penny

FUNERAL SERVICES.

OBSEQUIES OF PRESIDENT JOSEPH YOUNG.—THE CEREMONIES.—THE DISCOURSES.—THE CORTEGE.—THE INTERMENT.

(From the Deseret Evening News, July 19th.)

The funeral services over the remains of President Joseph Young were solemnized this morning in the Tabernacle, under the direction of Elders Horace S. Eldredge, John Van Cott and Wm. W. Taylor, of the First Seven Presidents of the Seventies. The stand was draped for the occasion, and immediately in front was placed the casket containing the body of the departed. It was made of solid walnut with French burl walnut panels, and was tastefully decorated with flowers, arranged in the form of a cross and chaplet, with the initials of the deceased and several fine bouquets. A silver plate seen in the centre of a wreath of white blossoms, was inscribed—

JOSEPH YOUNG,

Died

July 16, 1881;

Aged

84 years, 3 months and 9 days.

Under the casket was displayed a

shock of ripe golden grain, surmounted by a floral sickle, representing the work of the angelic reaper, and the completed earthly life of the aged Patriarch.

As early as nine o'clock the people commenced to file into the Tabernacle to take a last look at the features known so well throughout the Territory. The expression of the countenance was calm and placid, a sweet and natural smile beautifying the pale face, leaving the impression upon all beholders that Uncle Joseph was in a pleasant and peaceful sleep.

The people passed by the body in an unbroken living stream until the services commenced, and the remains were viewed by from eight to ten thousand persons, quite a number of whom could not remain to take part in the obsequies, having left their business and various employments to pay brief but genuine respect to the man they loved so well.

While the congregation was being seated, Prof. Joseph J. Daynes per-

formed several soft voluntaries on the great organ.

On the stand were Presidents John Taylor, George Q. Cannon and Joseph F. Smith; Apostles Wilford Woodruff, Franklin D. Richards, Brigham Young and John Henry Smith; Counselor D. H. Wells; Presiding Bishop Edward Hunter and Counselor L. W. Hardy; the Presidency of the Stake—Elders Angus M. Cannon, D. O. Calder and Jas. E. Taylor; also several Presidents of Stakes, Bishops and other leading men from various wards and settlements.

Previous to the commencement of the services, the casket containing the remains was elevated in full view of the congregation. The family and relatives were seated in front of the stand. The galleries were thrown open, and a large assembly occupied the vast building at pleasure, about 7,000 persons being present.

The meeting was called to order by President Horace S. Eldredge, when Croxall's Silver Band, in new silver grey uniform, played

Nearer my God to Thee.

The Tabernacle choir, led by Prof. E. Beesley, sang

Hark, from afar a funeral knell.

Prayer was offered by Apostle F. D. Richards.

The choir sang:

Unveil thy bosom, faithful tomb.

To the tune of "Joseph," composed last evening by Prof. G. Careless who conducted its rendition.

The first speaker was

APOSTLE WILFORD WOODRUFF.

"We are again called to assemble here to pay our last respects to one of God's noblemen. We have lying before us the tabernacle of President Joseph Young. It is said that he is dead. I suppose he is as we use the term death. His tabernacle lies here in this casket, but Uncle Joseph is not there! We call him "Uncle" because he has been related to almost all the Holy Priesthood of Israel from the organization of this Church. I ask brother Lorenzo Young and brother Young's wives and his sons and daughters, if they feel to mourn in their hearts to-day? If they do, I do

not; if they do, President Joseph Young does not; for it was one of the most glorious moments of his existence, whether in time or in eternity, when he opened his eyes in the spirit world and struck hands with Joseph Smith, with Brigham Young, with his father's house, and with the Elders of Israel with whom he has been associated here on the earth more or less for the last 50 years of his life. If brother Joseph ever felt while in the flesh to shout, glory, hallelujah, he did so when this new birth took place. Now these are some of the sentiments of my heart. I cannot mourn when I follow to the grave a man like Joseph Young; I have never been able to do it since I have been a member of the Church, when I have followed a true, faithful, Latter-day Saint to the grave. Death was a gloomy subject to me before I heard the Gospel of Jesus Christ. It was sad to see the bodies of men and women laid away in the tomb. I did not know where they came from, why they were here, where they were going. It was taking as it were, a leap in the dark. But, thank God, the blood of Christ has burst the bonds of death, given us power in the resurrection, and the Gospel of Jesus Christ has pointed out to us the blessings, the glory and the privileges that we can enjoy in this world and in the world to come. Death has lost its gloom with me, with the Latter-day Saints. I do not know whether the spirit of brother Joseph is watching over us to-day, seeing this funeral, hearing us talk upon this subject, or whether in the eternal world his joy is so great that he will say in his own mind to those that are left behind, "bury my body, I have got something else to do." I do not know that this is the case, God has not revealed it to me; but one thing I can say from the very depth of my heart, and that is, I rejoice and thank God that I had the privilege of becoming acquainted with such a man as President Joseph Young and of being associated with him in the flesh for nearly 50 years. His life is before me and you, it has been before the heavens and the earth. A purer man, a more virtuous man, a more honest man, according to the light and know-

ledge God bestowed upon him. I do not know that we have in our midst. "Blessed are the dead that die in the Lord, yea, saith the Spirit from henceforth, for they rest from their labors and their works do follow them." We have death here in this world. We attend funerals; our friends, our fathers, our mothers, our brethren, our sisters, our children die; we mourn over them in a measure; we follow them to the grave; but do you comprehend and understand that when we have such a death as this here, there is a birth on the other side of the veil? Don't you think that Sarah, when she received Isaac, rejoiced at the birth of her son? Yea, she did, and so have all the mothers in Israel who comprehend the value of offspring. Now, whether there was any mourning in the spirit world when Isaac left, I do not know. I should think not, for those there would fully comprehend the value of spirits taking mortal tabernacles on the earth. But here we have a death, a funeral. Well, if you could see the veil lifted up, and behold Uncle Joseph, the old patriarch, who has lived 84 years in the flesh, and more than half of his life in the Church and Kingdom of God, do you think you would see much mourning there? No you would not. Brother Joseph Young is rejoicing with brother Joseph Smith and his brethren, the Elders of Israel, and we certainly should rejoice on this occasion, when we are paying our respects to a man who has been faithful during this great many years, faithful to his God, faithful to his family, faithful to his quorum, faithful to the Church and kingdom of God and to his covenants. Brother Joseph has finished his work here in the flesh and gone into the presence of God and the Lamb, and we have the hope and consolation that this man will inherit eternal life and come forth in the morning of the first resurrection. That same tabernacle which Uncle Joseph has occupied for over 84 years will come forth again, and he will be crowned with principalities and powers, and be made an heir of God and joint heir with Jesus Christ to all the blessings that God himself possesses. Can you mourn?

I cannot. I wish I might live as good a life and receive as good a glory and exaltation as I am satisfied brother Joseph Young will obtain. He has lived to a great age. My first acquaintance with him was in 1834, in Kirtland. I traveled with him in Zion's Camp a thousand miles, led by President Joseph Smith and brother Brigham, with a great many others from whom the Lord chose the Twelve Apostles. I always rejoiced in the society of brother Young. He is from a noble family, and perhaps it is my duty here to say something with regard to his father. I made a remark in some of my public discourses that Father Joseph Smith was the first Patriarch ordained in this Church and Kingdom. I should have been more explicit in this matter. The father of Joseph Young and Brigham Young was the first ordained Patriarch in this generation, but he was ordained as Patriarch of his own family, he did not officiate as the Patriarch of the Church, as Father Joseph Smith did up to the day of his death. I wished to make these remarks because I consider they are just and right.

Well, now, what shall I say to you with regard to brother Joseph Young? You are acquainted with him, he has been in your midst. He was ordained the First President of the Seventies in 1835. He has held that office from that time up to the day of his death, and he will hold that position and the keys of that position after death and after the resurrection. Not only so, but he will occupy a place as a king and priest to the Most High God, ruling and reigning in the house of Israel for ever.

I want to say to the sons and daughters of brother Joseph Young, follow your father as he has followed Christ and you will rejoice in the eternal worlds with him. He has been a good father to you, a good husband, and a good counselor not only to his family but to the Church and Kingdom of God. He has been associated with these seven Presidents of the first quorum of Seventies. There are but few of those living today, and are here remaining who were ordained the same time that he

was. He was ordained a Patriarch under the hands and direction of his brother Brigham in the Endowment House a few years ago. He has held that position from that day to this; and his tabernacle will lie in the tomb but a short time until it will burst the bonds of death and come forth out of the grave, and that spirit which to-day is rejoicing in the spirit world will again return to the same house. I am glad of that. I rejoice in that principle that we can again have our bodies in which we have traveled on foot, without money and without reward, for many thousands of miles to preach the Gospel, in which we have labored in weariness and hunger and thirst to perform this labor. Now this is a great consolation to me that this same house that our spirits dwell in to-day, we can have in the morning of the resurrection. This will be the case with President Joseph Young, who lies here before us to-day. I was very much pleased in looking upon his face, so natural, so placid, so pleasant, so life-like in one sense of the word, it looks as though he went to sleep and was happy. His tabernacle shows, as it were, the happiness of his spirit when it departed.

Brother Joseph's history has been of interest to us. He has magnified his calling, he has been true and faithful in all his days. Before he was a member of this Church he was a Methodist preacher. He taught the Gospel according to the best light and knowledge he had. But when he had the Gospel carried to him by his brother, he embraced it, and it is said he never laughed in his life until he embraced our religion. When he was a Methodist preacher he was always gloomy and sober, very seldom smiled, but when he embraced the true Gospel it is said he laughed for six months, he was so overjoyed to think that he had found out the truth. Well, I will promise you he is happy to-day, and he will see no more sorrow. I rejoice when I see a man who is true and faithful to the Gospel, to the Priesthood, to his calling and covenants before God, I can tell you the heavens rejoice over him, the angels rejoice over him, and why should not we?

I am pleased to have the privilege of making a few remarks on this occasion. I do not, however, wish to detain you, as there are others of my brethren who will speak. But I thank God that we have the privilege of paying our last respects to our departed brother. His body will now be laid away in the tomb, by and by it will come forth and be glorified.

I pray God my Eternal Father to let his blessing rest upon us; that his spirit may rest upon brother Lorenzo, and upon the wives, sons and daughters and friends of the deceased; that we may all of us take the admonition—for all these things are admonitions, to live faithful like unto our departed brother for "the night will come when no man can work." I have a desire myself to do good. I cannot remain here long. Many of my brethren have gone hence—Brigham Young, Heber C. Kimball, Orson Hyde, George A. Smith, P. P. Pratt, Willard Richards, and now President Joseph Young. For years these men occupied prominent positions, and now brother Pratt and myself are the only two left of the early Quorum of the Twelve. How long we shall tarry here, I do not know, but while I live I want to do what good I can, I tell you it is a glorious blessing for men to receive the Priesthood of God, and to be called of God to preach the Gospel. The old prophets and patriarchs are watching over us. They are anxious to see us perform our work. Brother Joseph came to me a few weeks since and talked about his death. He wanted to finish up his records before he left. He wished to do what he could for his dead while he was in the flesh. Well, I told him I rejoiced that he was looking after these things. But now, if he has left anything undone, his brother Lorenzo or his family will attend to the matter, as we have all got to do what we can to save both the living and the dead.

May God bless us all, and give us power to finish our work, to be true and faithful unto death, that we may gain eternal life, is my prayer, in the name of Jesus, Amen.

PRESIDENT GEORGE Q. CANNON

Read from the 76th section of the

Book of Doctrine and Covenants, from the 50th to the 70th paragraphs, and said:

It is upon occasion like this that language seems feeble and fails to perform its part. How impossible it is for any human being to express his emotions in reflecting upon the life and the future glory and exaltation of one like him whose death we have come here to-day to commemorate. It seems as though the best that could be done under such circumstances to satisfy our own feelings would be to sit still and reflect, to ponder upon the thoughts that are suggested by this occasion.

As President Woodruff has said, there is no reason, aside from the separation that has taken place, from the loss of the society of one who is beloved, why any of us should mourn. When a man has filled the measure of his creation, and lived 14 years and upwards beyond the time that is allotted to man upon the earth—the three score years and ten—and during that time has lived an active and fruitful and happy life, devoting his energies to the work of God, has had faculties perfectly preserved, and then, surrounded by his household, in the midst of his friends, his brethren and sisters, those who love him as they do their lives, he departs peacefully as an infant falling asleep, taking quiet leave of this existence, there is little connected with such a death to create feelings of anguish or sorrow, such as many think appropriate when death enters the family circle.

The last time I had the privilege of seeing President Joseph Young was a few days ago, when Presidents Taylor and Smith and I went to his residence to administer to him. He was perfectly happy. He said that he could sing, if his son Seymour had stayed; that he would like to have sung. He felt that it would do him good to give vent to the feelings of joy that were in his heart. He was an emotional man, fond of giving vent to his feelings either in the song or some other expressive way; a man that could not conceal his emotions, they being upon the surface. When I looked upon his face I thought that the expression upon it betokened a

death sickness. I saw before me the face of a man who was as near an angel in his appearance to the placidity of his countenance, in the serenity of his expression, and in the peace that rested down upon him, as it is the privilege of many men to behold in the flesh. These were my feelings as I stood at the foot of his bed looking upon his face. There was no sign of pain or distress; nothing upon the countenance to indicate any fear; but to the contrary, his face betokened angelic serenity, that peace, that quiet, that placid expression which it has seldom been my pleasure to witness in any human face.

I am thankful this day, my brethren and sisters, that this man of God has remained faithful to the truth during his entire life, that we can surround his coffin this day feeling that during his long career of faithfulness, nearly fifty years, there has no record come down to us who are younger men of the generation of Brother Young, of his ever having flinched or wavered in the cause of God. In the hours of trial, when men's souls were tried, we have no record, no line, no tradition that comes down to us conveying the idea that there has ever been any flinching to his devotion to the work of God. He has been a true man, a man of integrity. When others wavered, when their knees trembled, when their arms faltered, nothing of this kind occurred with Brother Joseph Young. I have looked at him many a time with the greatest of admiration on this account. Naturally he was a timid man, physically timid, a man of a nervous organization, even feeble apparently; when I knew him first he seemed as though he could not live a great while. But notwithstanding the feebleness of his physical nature, he possessed an undaunted courage, an indomitable will that never wavered or shrunk in the hour of trial. This can be said of him truthfully by every one who knew him. He obtained a wonderful victory over himself.

We have our types of men among us. You take the Twelve Apostles, the First Presidency of the Seventies, and all our leading men, and each, it may be said, represents a

peculiar type. President Joseph Young was a typical man, representing a class, and we have more such men. He was full of devotion, full of religion, full of those peculiar feelings that distinguished him even among distinguished people, as being pre-eminently a religious man. I think this was a characteristic of Brother Joseph Young's. He was nothing unless he was religious; he was nothing unless he was devotional; he was nothing unless he was devout. He was not a fighting man; he was not a quarrelsome man; he was a man that never rushed into strife. He would be a peace-maker; he would pour oil upon the troubled waters; he would quell all turbulence whenever he could. And he was unbounded in his charity and his benevolence. He never could have been a rich man; it was not in his nature to keep means, his hand was open all the day long, and this was followed to such an extent that if there could be any fault to be found in him, it would be his open-handedness, his generous disposition. If he heard of any person suffering, he could not rest contented until his needs were supplied; and because this characteristic was so marked in him, some, perhaps have felt to blame him for it. He is certainly one who will reap the reward of the unselfish; and these are the characteristics through the exercise of which men lay up treasures in heaven. People who are not sordid in their natures, who do not think about wealth, who go short themselves in this life many times to benefit others, they seem to be the men and the women, that have lived nearest to the Lord, and that have most of the peace and the power of God resting down upon them.

There is one thing that I wish to refer to again connected with his character. There are some men—and they are very numerous in this Church—who seem to be adapted from their organization and their cast of character, and from all that belongs to them, to be "Mormons," as we are called, to come in contact with all the obstacles that have to be met, and grapple with them. They seem to be of that peculiar cast, and have that peculiar

organization. Sturdy men possessed of hardihood and nerve, who would rather battle with difficulties than not, and who are not very much troubled with emotional religion. Brother Joseph Young was not a man of this character. He was a man that had to overcome a great deal to be a Latter-day Saint. From the bent of his mind, from his natural disposition to which Brother Woodruff has alluded, having said that he did not laugh for years before joining this Church, he was a man of that type and that serious cast of mind. No doubt many things connected with this people came in contact with his traditions and his ideas of what a people should be, making the profession of Saints, and I look upon this as a great tribute to the character of President Joseph Young; that he never allowed these things to affect his faith. He never was offended by the acts of his brethren however widely they might differ from those of his own. Brother Joseph had his ideal of a Prophet of God, derived as it naturally would be from sectarian sources. The course he had taken with regard to laughter before joining the Church serves to give us an idea of the man, and what he thought a man of God should be. The Prophet Joseph was a different kind of man; but Brother Joseph Young never stumbled at anything that Joseph Smith ever said or did. But he accepted him as a man and as a Prophet of God; and he accepted his fellow servants in the same spirit; and the course which they took, as far as we know, was always acceptable to him. Now, I think in this, that he obtained a wonderful victory over his own nature, and, to my mind, shows wonderful integrity in the man. He was a man of sterling integrity, of the purest integrity, for with his traditions and views of religion he could not have endured as he did. He was a Methodist of the strictest kind, and those of you who know what Methodists were fifty years ago, can form an idea of the man. But, notwithstanding this, when the truth reached him, Methodism and everything else in the shape of traditions left him, and he embraced it, gladly

and cheerfully; he took upon himself the consequences of its espousal. When his brother Brigham, went to Canada to tell him of it, it reminded me, when I heard of it, of Andrew and Simon Peter, the two brethren, one of whom went and said to the other, 'We have found the Messiah; come let us follow him.' And they did it. These two brothers, kuit together by the bonds of affection, when one found the truth, the Church and Kingdom of God; he hastened with all speed to communicate the intelligence to his beloved brother, and brought him to a knowledge of the truth; and they both entered into the Church and remained true and faithful in the front ranks of the Priesthood, as has been stated, to the time of their death; never wavering, never turning to the right hand or to the left. Others may have trembled or faltered; but these men never faltered, never trembled; their faces never quivered at the sight of anything brought against this work, or against the Prophet Joseph Smith. They were true men to the very last. What shall be

the future of such men as these? I can not tell you better nor half so well as it is given in the language I have read in your hearing: "They are Gods, even the sons of God." That is their destiny; that is the future that awaits them; that is the glory with which they will be endowed, crowned with glory, immortality and endless lives at the right hand of God our Father. Will this body come forth? Yes, resplendent with glory in the morning of the first resurrection. He will take his place among the sanctified and the redeemed and be a King and a Priest unto God and the Lamb and reign over a Kingdom; and his posterity, if they will be faithful to his teachings, if they will follow his example, will be in that Kingdom and constitute it.

I pray God that they may be thus faithful, and that we all may be faithful, as he has been, throughout the remainder of our lives, and that we may never falter in our devotion to the work of God, and in discharging the duties devolving upon us, which I ask in the name of Jesus. Amen.

[TO BE CONTINUED.]

Three things to cultivate—good books, good friends and good humor.

It is a man's own dishonesty, his crimes, his wickedness and boldness, that takes away from him soundness of mind; these are the furies, these the flames and firebrands of the wicked.

DIRECTION OF OTHERS.—Other things being equal, the leader of men or women who has himself borne all their toil and discipline will be far more successful than one who has not. He knows by personal experience what the real difficulties are and how they can be surmounted. He has but to draw upon his memory to realize the situation, and to decide how much can reasonably be expected. Thus, wherever it is possible, it is certainly safer to gain a thorough knowledge of the business in hand by actual work before assuming the direction of others. In some employments this is absolutely indispensable.

TOIL.—Toil is the inheritance of all by a law that is universal and inexorable, and that fearfully avenges its violation. It is the command of God, and, like all His mandates, is wise and merciful. Do not grieve because others seem more favored than yourself, for such appearances are often deceptive. With all the varied cares and duties and strange inequalities of life, we are largely, if not wholly, moulded by our own efforts, and sunshine or shadows will predominate as we may decide for ourselves. No community was ever prosperous where "wealth accumulates and men decay;" no Church ever advanced in vital piety when indolence prevailed among its worshippers; no social circle ever improved in morals, intelligence or happiness, when labor was rejected as wanting in respectability, and no individual ever made himself useful or gladdened a home with the wealth of content by persistent idleness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 22, 1881.

SENSE AND SARCASM.

ONE very common and ready-to-hand means of disposing of a knotty argument, religious or otherwise, is ridicule; and the field of sarcasm has been pretty thoroughly explored to find material with which to turn the tide of popular favor against religionists and the doctrines they hold as sacred. A good many people mistake wit for wisdom, and seem to forget that any half-inebriated simpleton can excite mirth even on the most inappropriate occasions for merriment, while it requires the mind of a logician to command a hearing or convince by argument. A fool or a dotard may detract the attention of a listener to reason, and nullify by his folly the most telling effects of the profoundest reasoning and philosophy. Many a sound remark has lost its weight upon an audience, through the idiotic "squibs" of a drunken know-nothing. The old adage says "there is only one step from the sublime to the ridiculous," and this is frequently made apparent when we contemplate the effects of ridicule upon a congregation. Eloquence itself has sometimes taken flight under the influence of sarcasm. The public mind is frequently poisoned by the jokes and gibes which are hurled against a speaker or his religion. Without reason or reckoning the masses succumb to ridicule. The greatest pathos subsides when a long-eared lunatic utters a figurative bray at the preacher, be he ever so sublime! Is it because the argument of the speaker is defective, or the ebullitions of the intruder more worthy of acceptance? No, but simply because the masses like nonsense! The giddy throng would always rather be amused than instructed; in short, most people prefer to be tickled than to be taught. Hence a gibe at a Prophet or an Apostle meets with uproarious approval; while a sensible defense of the devout servants of God and their ministry of salvation is comparatively ignored or entirely scouted. The fool defeats the philosopher in almost every effort made to bless mankind, whether in science or religion. It is in the realm of the ridiculous that the atheistic fraternity have been so successful. They have not argued down Christianity and the Bible with the truth-loving population, but they have laughed them down with the ignorant and the profane, who unfortunately are in the majority. They have amused the rabble at the expense of the sacred word of God. By jesting they have brought Christ and the atonement into much public contempt. The sting of sarcasm has been under their tongues, and every religious benefactor of his race has been made to feel

its venom since we can remember. Now some thousands, and perhaps millions, of the populace disbelieve in God and futurity,—not because their reason is overpowered by argument,—but, because their hilarity was aroused at the creation of the earth, or because a “good joke” was “got off” on Moses by “Bob Jenkins,” or somebody else, in an infidel lecture on “man.” They are the disciples of a jest—the converts of a sarcasm. They had itching ears, and, like the fool in the proverb, they have said in their hearts. “there is no God.”

It is just so with many as regards the Latter-day Saints, and the Church to which they belong. We have yet to hear it (if there be one)—the first deep rooted argument against the religion we profess. Many books have been written, and items culled therefrom by newspapermen for sensational purposes, but while fun has been plentiful and inducements to laugh quite familiar, the first sound reason why the Gospel revealed to Joseph Smith should not be believed as true and as divine, has never yet been given in any of them to our knowledge. The arguments advanced by the Latter-day Saints still face the religious and atheistic champions of the world; they never have been, they never can be answered nor overthrown! Hence those speakers and writers who oppose the truth revealed from Heaven in our day, have fled from the field of honest argument, and resorted to ridicule, misrepresentation and abuse. Sarcasm is not at all a new weapon of defense against one who may be stronger in argument. It has long been quite customary to thus lampoon a powerful opponent ere he gains an easy victory. In fact, during the centuries which have passed since the Reformation, almost every sectarian has in turn grasped the creed of his most potent contemporary, stripped it bare of all sacredness, and held it up as far as he was able to public ridicule, thinking by this to diminish its influence and limit its acceptance by the people.

But what is really accomplished for the benefit of mankind by such a frivolous and dishonorable course? Or is their own influence enhanced thereby? Simply to blind the public eye to our defeat does not constitute us heroes or victors! An erroneous opinion is still overcome by sound reason, and folly must at last be overwhelmed by common sense. The truth remains the same—naked it may be of the habiliment of smart sentences and adornments of beauteous rhetoric, but the fact still remains that it is TRUTH,—and *truth will endure forever*. We may be amused and laugh at its devotees, but ridicule is not argument,—sarcasm is not Gospel. In fact it is generally conceded that satire is one of the last resorts of a defeated rival. People rarely descend to *nonsense*, in argument, until their stock of *sound logic* is exhausted. When the “great preachers” of the day undertake to annihilate “Mormonism,” as they term it, with a witticism, and reply to a statement of facts with a joke, the wise may understand that these theological punsters have touched bottom for argument, and that their craft is nearly run aground for want of good common sense.

The Saints are ever ready to listen, that they may hear and answer any good reason why they should desert their religion, and again amalgamate with so-called Christendom, or the world at large; but while they probably have as good an opportunity as anybody else for playing upon the hilarity of

the public, at the expense of those who are not of them; they have too extensive a fund of revealed knowledge, and too deep a fountain of divine truth to draw from, to resort to such a palpable subterfuge as ridicule in their efforts to substantiate what they believe. And in conclusion we would add, that while it may be occasionally proper to "answer a fool according to his folly," and with the lancets of the language to puncture the bubbles of fashion and foolishness, it is unbecoming in the extreme to use the same weapons when discussing the sacred principles of the Gospel of Christ revealed for our eternal salvation. And it must be very evident to the thinking class, on observation and reflection upon this subject, that while ridicule, like abuse, may excite, inflame and annoy, it rarely converts a lost soul to Christ, or saves a misguided people from the error of their ways.

RELEASE.—Elder Joseph Wadley, Traveling Elder in the Bristol Conference, is released to return home with the Sept. 3rd company, at his request on account of ill health.

APPOINTMENT.—Elder Henry W. Brown is appointed Traveling Elder in the London Conference.

SOUTH WALES CONFERENCE.—A Conference will be held on Sunday, August 28, 1881, in the Railway and Locomotive Assembly Room, Merthyr Tydfil. Meetings will commence at 11 a.m., and 2.30 and 6 p.m. President Carrington is expected to be present.

MANCHESTER CONFERENCE.—A Conference will be held on Sunday, September 11, 1881, in the Alexandra Hall, Grosvenor Street, Manchester. Meetings will commence at 10 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder Roskelley, dated at Smithfield, Cache County, Utah Territory, on July 25, 1881, we learn of the general prosperous condition of the Saints who went in the June vessel, under his charge. Our lack of space precludes the publication of his letter in full, containing as it does many items with which our readers are already acquainted, and others not of general interest; but among other things he writes—"We made provisions on leaving Liverpool to care for the sick, by organizing the Saints into wards, and appointing some of our best "seamen" from among the Valley Elders to preside in these wards, to see that the Saints were cared for by the ship's stewards, and hold prayer with them morning and night, it being more convenient than to get so large a company together, and experience proved that it worked to the best advantage. The ship's officers granted every request made of them, and the purser and chief steward proved themselves gentlemen to our people." He also says,—"A few days after our arrival at Salt Lake,

the Saints had found homes and were feeling well. The Elders were a good lot of men, and all things went off quite pleasantly. It is gratifying to know that such a large company should make the journey so comfortably and safely, and that only one death—that of an infant of Sister Ball of London—occurred during the entire journey by sea and land.

Elder C. H. Greenwell, writing from Derby on Aug. 13th, says,—"I have had great pleasure in my missionary labors in the Leicestershire District of this the Nottingham Conference. The greatest difficulty is to get the people to listen to the Gospel. Elders Howard and Giles are laboring with me, and we are doing all we can to spread the truth among a spiritually dark and benighted people. We have met with some success, however; we have baptized five since last May, and have further prospects."

CORRESPONDENCE.

LETTER FROM PRESIDENT WOODRUFF.

Salt Lake City, July 28, 1881.
President A. Carrington.

Dear Brother,—Your last letter to me, dated May 24th, arrived in good time, but I have not had time to answer it sooner. I am traveling about half of my time, attending conferences in the various stakes of Zion. I am seldom in Salt Lake City on Sunday. I was at Brigham City on Sunday last, at a quarterly conference in their new meeting house. I shall be with the First Presidency on Sunday, 31st, at Logan. Brothers Taylor and Cannon proceed to Bear Lake Valley to attend conference there on the 6th and 7th of August. I attend Manti Conference on the 13th and 14th of August.

The tin roof will all be on the Logan Temple in a few days. The Manti Temple is being pushed rapidly. The second tier of large windows is now being capped on Salt Lake Temple. We expect to be able to begin work in the basement or font-room in Logan Temple next winter, baptizing, etc.

I agree with you that all those in debt to the Perpetual Emigration Fund, if they felt as they should, or as they did when they were emigrated, would soon pay those debts; but too many forget or neglect to pay them when they come here.

Brother O. Pratt has so gained in health that he has been able to attend

the meetings in the Tabernacle several times, but is not able to speak to the congregation. He has not been quite so well for a week past. I do not think Brother Rich is gaining in health. I think Brother Thatcher's health is rather poor, and that he has been released to come home. Brother E. Snow is still in Arizona. Brother Brigham Young is with us at present, but expects to return in a few days to Arizona. The First Presidency are as well as usual.

There is a great mania on building railroads in this western world, especially in Utah. Two tracks are being graded through Parley's cañon. One railroad is projected from Lehi west, several in the North, and one in through Bear River and Bear Lake Valleys.

We are in the midst of harvest, and I think the crops are the best, take them through the whole Territory, we have ever had.

Give my respects to those with you.
Your Brother in the Gospel.

W. WOODRUFF.

LETTER FROM ESSEX.

Braintree, Essex, Aug. 12, 1881.

President A. Carrington.

Dear Brother,—I take pleasure in penning you a few lines. It is ten months to-day since I bade adieu to home and friends, and mounted the Union Pacific Railroad train in company with a large number of Elders

who were going on missions to the various climes of the earth.

Passing over many little incidents that happened during our overland journey and voyage across the great deep, we arrived at Liverpool Oct. 31st, where on the following day we received our appointments from President Wm. Budge. I was appointed to labor in the London Conference, under the direction of President S. Roskelley, who appointed me to a district. Since that time I have enjoyed myself greatly, traveling about the country, scattering the written word, and bearing my testimony to the truthfulness of the Gospel. My testimony has penetrated the habitations of the rich and the poor, the learned and the ignorant, and on one occasion the courts of tribunal. My watch having been stolen, numerous questions were asked me at the station, as to where I came from and what my business was. I unhesitatingly told them I was from Utah, and that my business was to preach the Gospel. This aroused a feeling of inquiry in the minds of the police and other officers. Elder Tucker and I were not unmindful of our duties; we answered many questions, and left our testimonies with them. The trial finally came off, when I recovered my stolen property, and one of the prisoners being found guilty, was sentenced to five years' penal servitude. Elders Tucker and Romney were at the trial, and none of the court officials were ignorant as to who we were, for all knew that we were Latter-day Saints. Our presence caused a great deal of comment among the people. We took the opportunity to distribute some tracts, and afterwards posted others to persons who requested us to do so. I can readily see that the Lord causes the actions of wicked men to assist in spreading the Gospel. Good impressions were left on the minds of the people, and a great deal of prejudice which has been entertained by them towards the Latter-day Saints has been eradicated. We were treated

very kindly by the court officials, and they said they would protect us in our rights, as they would expect us to do the same for them if they should go to Salt Lake City. I felt to acknowledge the hand of the Lord in it, and say, "God moves in a mysterious way, His wonders to perform."

I believe the day is not far distant when the honest in heart will more fully understand that God recognizes the Latter-day Saints as his Elect, and that they have gathered out of the world to escape the judgments which are coming upon the nations of the earth. I also believe the time is not far distant when people who demand signs from the servants of God will see plenty of them, but not to their salvation. I am thankful to my Heavenly Father that I have been considered worthy to come to this land and warn the people of the things that are coming upon the nations, and to tell them how they may escape the same. I have been instrumental by the blessing of the Lord in adding ten persons to the Church, and the prospects are flattering in some parts of the district for future additions. One who has been raised in the valleys of the Rocky Mountains, and then comes into the world, can readily see that the Latter-day Saints are a heaven-blessed people, and I often think of the hymn which says, "Oh Zion, what a favored lot is thine!"

My desire is to perform an honorable mission, and then return to my home in the Far West. I pray God that I may be able to do this, and that all who are engaged in the cause of truth may so let their light shine before the world, that the nations may see the brightness of Zion and awaken from their long slumber, and "worship Him who created the heavens and the earth and all that in them is."

With kind regards to yourself and all at the Office, I remain

Your brother in the Gospel,

MORONI F. BROWN.

No one was ever corrected by a sarcasm, but oftener driven farther in the wrong direction. In teaching always be kind and patient.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, TENNANT STREET, STOCKTON-ON-TEES,
SUNDAY, AUGUST 7, 1881.

10 a.m.

Present from Utah—Apostle A. Carrington, President of the European Mission; Elders W. R. Webb, President of, and W. C. Parkinson, Joseph L. Holbrook, William H. Butler, Geo. H. Butler and John A. McAlister, Traveling Elders in the Newcastle and Durham Conference.

After the usual opening services, and a few introductory remarks from Pres. W. R. Webb, sacrament was administered by Elders Hardwick and Williams.

Elders W. C. Parkinson reported the Stockton, Joseph L. Holbrook the South Church, and George H. Butler the Northumberland Districts. These reports were highly satisfactory, showing that as a rule the Saints were living their religion, and that a spirit of diligence, unity and peace prevailed throughout the Conference.

The Branch Presidents then reported in detail their respective Branches, representing them as being in a healthy condition.

Pres. Webb then presented the Statistical and Financial Reports of the Conference, which were unanimously accepted.

Singing. Benediction by Elder R. A. Middleton.

3 p.m.

Singing. Prayer by Elder Samuel Smith. Singing.

The Authorities of the Church in Zion were presented and sustained by unanimous vote. Apostle Albert Carrington was unanimously sustained as President of the European Mission; also Wm. R. Webb as President of, and W. C. Parkinson, Joseph L. Holbrook, W. H. Butler, Geo. H. Butler and John A. McAlister, as Traveling Elders in the Newcastle and Durham Conference.

The Presidents of Branches were sustained in like manner, and the Saints unanimously voted to sustain each other by their faith, prayers and good works.

President Carrington expressed much gratification with the District

and Branch reports; said the carelessness of some was nothing uncommon, and spoke of the operations and intents of the spirit and power of evil. He bore a strong testimony to the restoration of the Gospel in its fullness in our day, through the Prophet Joseph Smith, remarked upon the kingdom of God predicted by Daniel, and earnestly exhorted the Saints to increase their diligence and faithfulness, that their way might be all the sooner opened up for gathering to Zion.

Singing. Benediction by Elder McAlister.

8 p.m.

Singing. Prayer by Elder Thomas Mitchell. Singing.

President Carrington occupied the time in delivering a lucid and powerful discourse on the Gospel of the Son of God, as revealed and proclaimed in its fullness in our day for the salvation of the human family; said this was a splendid probation, in which we could be admirably tried and proven; clearly showed the necessity of Divine authority to commission men to preach the Gospel, and officiate in its ordinances, and of continued revelation for the guidance of the Church; and bore testimony of the restoration of the Gospel in its ancient purity and power, through Joseph Smith the Prophet.

Pres. Webb thanked the audience for their kind attention. He was pleased with the day's proceedings, and felt to bear his testimony to the truth of this work, for he knew it to be the work of God, and that the Gospel had again been revealed by an holy angel. He felt to bless all present in the name of the Lord.

Singing. Benediction by President Webb.

The weather was lovely, and the meetings were well attended by both Saints and strangers, and several of the latter remarked that they had never listened to such excellent discourses.

R. A. MIDDLETON, Clerk.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF, OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

RETURNT TO THE MAINLAND—PARTING WITH BROTHER HALE—MY SECOND VISIT TO THE ISLANDS—VISIT TO THE ISLE OF HOLT—A SIGN DEMANDED BY MR. DOUGLASS—A PREDICTION ABOUT HIM—ITS SUBSEQUENT FULFILLMENT—SPIRIT OF OPPOSITION—FIRING OFF CANNONS AND GUNS TO DISTURB MY MEETING.

We continued to labor, preaching and baptizing, and organized a branch of the Church upon each island, and, finally, on the 2nd, of October, we parted from the Saints on the North Island to return to Scarboro for a short time.

We walked from Thomaston to Bath, a distance of forty-six miles, in one day, and at the latter place attended a Baptist convention. I also preached there to a large congregation in the evening, and the people gave good attention and wished to learn more about our doctrines.

On the day following we walked thirty-six miles to Portland, the next day to Scarboro. Here I again met with my wife and her father's family.

The time had come for me to give the parting hand to Brother Jonathan H. Hale. We had traveled during the season over two thousand miles together, with our hearts and spirits well united.

On the 9th of October I accompanied Brother Hale one mile upon his journey. We retired to a grove and knelt down and prayed together, and had a good time, and, after commending each other to God, we parted, he to return to Kirtland and I to Fox Islands.

I spent fourteen days visiting the Saints and friends, and holding meetings among them, and on the 28th of October I took leave of Father Carter and family, and in company with my wife rode to Portland, and spent the night with my brother-in-law, Ezra Carter.

A severe storm arose, so we could not go to sea until November 1st, when we took steamer to Owl's Head,

carriage to Thomaston and sloop to Fox Island.

My second visit to these islands was made under very different circumstances to the first. On my first visit I was an entire stranger to the people, and they were strangers to the Gospel; but upon my second I met many Saints who had received the Gospel, and who hailed me, and my companion also, with glad hearts.

On Sunday the 5th of November, I met with a large assembly of Saints and friends, and again commenced baptizing such as would receive my testimony.

After visiting the North Island and holding meetings with the Saints there, and baptizing two after meeting, I embarked on board a sloop, with Captain Coombs, for another island called the Isle of Holt. We arrived at noon, and I preached to the people at night in their school-house, and had an attentive audience. I spent the night with John Turner Esq., who purchased a copy of the Book of Mormon.

On the following day we returned to Fox Islands, and as St. Paul once had to row hard to make the land in a storm, we had to row hard to make it in a calm.

After preaching on the North Island again and baptizing two persons at the close of the meeting, I returned again to the mainland in company with Mrs. Woodruff and others, where I spent fifteen days, during which time I visited among the people, held twelve meetings and baptized several persons.

On the 15th of December I returned again to the North Island, where I held several meetings, and then crossed over to the South Island.

On the 20th of December I spent an hour with Mr. Isaac Crockett in clearing away large blocks of ice from the water in a cove, in order to baptize him, which I did when the tide came in. I also baptized two more in the same place on the 26th, and again two others on the 27th.

On the 28th I held a meeting at a school-house, when William Douglass, the Methodist minister, came and wanted me to work a miracle that he might believe, and otherwise railed against me.

I told him what class of men asked for signs, and that he was a wicked and adulterous man, and predicted that the curse of God would rest upon him, and that his wickedness would be made manifest in the eyes of the people. (While visiting these islands several years afterwards I learned that the prediction had really been fulfilled, and that he was serving out a fourteen years' term of imprisonment for a beastly crime).

Mrs. Woodruff crossed the thoroughfare in a boat and walked ten miles, the length of the island, to meet me, on the last day of the year. I held a meeting the same day in the school-house, and at the close of the meeting baptized two persons in the sea, at full tide, before a large assembly.

January 1st, 1838, found me standing on one of the islands of the sea, a minister of the Gospel of life and salvation unto the people, laboring alone, though blessed with the society of Mrs. Woodruff, my companion. I had been declaring the word of the Lord through the islands many days, the Spirit of God was working among the people, prejudice was giving way, and the power of God was manifest by signs following those who believed.

I spent this New Year's Day visiting the Saints and their neighbors, and met a congregation at Captain Chas. Brown's where I spoke to them for a while, and at the close of my remarks led three persons down into the sea and baptized them. Two of these were sea captains, namely, Charles Brown and Jesse Coomba, and the third was the wife of Captain Coomba. After confirming them we spent the evening in preaching, singing and praying.

I held meetings almost daily with the Saints up to the 13th when I crossed to the North Island. Here I

found that the seed I had sown was bringing forth fruit. Six persons were ready for baptism.

But my mission upon these islands was not an exception to the general rule: success did not come without many obstacles presenting themselves. Those who rejected the word were frequently inspired by the evil one to make an attempt at persecution.

Some of those who felt to oppose me went down to the harbor and got a swivel and small arms and planted them close by the schoolhouse, near the sea shore, and while I was speaking they commenced firing their cannon and guns. I continued speaking in great plainness, but my voice was mingled with the report of musketry.

I told the people my garments were clear of the blood of the inhabitants of that island, and asked if any wished to embrace the Gospel. Two persons came forward and wished to be baptized, and I baptized them.

On the following day when I went down to the seaside to baptize a man the rabble commenced firing guns again, as on the previous night. I afterwards learned that notices were posted up, warning me to leave the town, but I thought it was better to obey God than man, and, therefore, did not go.

The next day I baptized three persons, and two days subsequently a couple of others.

I had ample evidence of the fact that lying spirits had gone out into the world, for three persons whom I had baptized had been visited by Mr. Douglass, who told them that I denied the Bible and could not be depended upon; and they yielded to his insinuations until the devil took possession of them, and they were in a disaffected condition, and sent for me.

When I met them they were in great affliction, but when I instructed them in regard to the principles of the Gospel, and administered to them, they were delivered from the evil influence and rejoiced.—*Faith Promoting Series.*

13 Perseverance is the road to greatness, and he who wishes to succeed in life must thoroughly observe this grand principle, and firmly ingraft it in his nature.

LONDON